

Quench not the Spirit.

Or, Several
DISCOURSES
 OF THE

Necessity of the *Light, Power* and
Guidance of the Holy Spirit of
 God, to make Men and Women
 the true *Children* of God.

*As they were Delivered in his own
 Family, at Several Times.*

By that Great Man, Sir *Bulstrode Whitlock*,
 once Ambassador to Queen *Christiana* of
Sweden; and Lord Commissioner of
 the Great Seal of *England*.

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A N
EPISTLE
TO THE
READER.

THESE following *Discourses*,
are upon the Root and
Spring of all Divine Truth and
Knowledge, the *Spirit of God*,
from whence the very *Book of God*,
the *Holy Scriptures* came; and the
Experiences of the Saints, in their
Conviction, Conversion, and Per-
severance, through all the various
Troubles and Temptations of this
A 3 World;

An Epistle to the Reader.

World ; it was their Invincible Armour, and as well their Offensive as Defensive Weapons. A Manifestation whereof, the Great Apostle of the Gentiles, says is given of God to every one to Profit to their Eternal State of Happiness. Which was what the Blessed Jesus Promised to send ; with an Account of its Business and End of Coming, *Viz.* To Reprove the World for Sin, and to Sanctifie the Minds of Men, that in Body, Soul and Spirit they might be thoroughly Sanctified to Glorifie God, in their Body, Soul, and Spirit ; which is but Mans Reasonable Service.

They that Read with a Serious Spirit, the following *Discourses*, will tast the Author's to have been
Season'd

An Epistle to the Reader.

Season'd therewith ; who above
Thirty Years ago, about the 70th
Year of his Age, told me, *That tho'*
the Dispensations of God to Mankind
seem'd various in their External ma-
nifestations ; yet that it was his Con-
stant Belief that the Spirit of God
in Man, was in and under them all,
the Root and Spring of True Reli-
gion, and of the Acceptance which
Men ever found with God.

A Nobler as well as Truer Sen-
tence cannot well Close this Brief
Epistle. And therefore with the
2d Chapter of the First Epistle
to the *Corinthians* is Recom-
mended ; the Consideration, with
what follows, to the Seri-
ous Reader ; whom I would de-
tain no longer from the Benefit of
the

An Epistle to the Reader.

the *Discourse* it self; and to whom
I heartily wish all Christian Edifi-
cation thereby.

W. Penn.

N. B. The Manuscripts of these SER-
MONS comes from a Daughter of Sir Bulstrod
Whitlock, where they have lain since her Fa-
ther's Death: with other Pieces of Great Value,
in the Author's own Hand Writing; some of
which, are intended in a short time for the
Press.

The

THREE
SERMONS
ON

I Thes. Chap. v. ver. 19.

Quench not the Spirit.

I HAVE shewed you formerly from this Scripture, that it contains a great deal of Matter, in a few words; and that Matter is of the greatest Importance and Consequence to our Souls, therefore the more worthy of our Thoughts and Discourse. The words are plainly an Exhortation of the Apostle to Believers in Christ, not to quench the Spirit; *Quench not the Spirit.*

From hence is observed :

First, That the Spirit of God is in the Hearts of Believers, else it were a vain Exhortation of the Apostle to us, *not to quench the Spirit*, if the Spirit were not within us; for then it could not be quenched by us. But I have at large opened this Particular to you, and I hope satisfied you, *that the Spirit of God is in the hearts of Believers in him.*

The Second Thing to be opened from these Words, is the Reasons of this Exhortation; why we ought not *to quench the Spirit*; for which, I propounded to you Three Reasons: The first was, Because the Spirit of God is as a Fire within us, to warm our Devotion to God's Service; to kindle in us Affections for Christ, to inflame our Zeal for the Honour of God, and to make us fervent in Spirit, Serving the Lord; and being a Fire within us to these good Ends, we have reason *not to quench the Spirit*.

I shewed you then, that when Christ appeared to his Disciples after his Resurrection, and expounded to them the Scriptures, which are the words of the Spirit, *they confessed, that their hearts did burn within them*, Luke 24. 32. And that after the Ascension of Christ, when his Apostles were met together, *Acts 2. 2, 3. There appeared to them cloven tongues, like as of fire, and sat upon each of them, and they were filled with the Holy Ghost*.

The Holy Ghost is still as a Fire within us, to the Purposes before remembred; and therefore we have reason not to quench this Fire; *quench not the Spirit*. But I have spoken largely upon this Particular, and shewed you, how the workings of the Spirit of God in our Hearts, doth answer the qualities of Fire; and therefore it may properly be called a Fire within us: And I shall make no further Repetition, but proceed to the 2d Reason of this Exhortation.

2d Reason why we ought not *to quench the Spirit*, is, because the Spirit is a Light within us,

us, to manifest to us all things necessary for our Salvation, and to guide us unto Christ; and therefore we have reason not to extinguish this Light, not to *quench the Spirit*.

I know this is a Subject of much Scorn and Derision at this Day, and many Profane and Worldly Men scoff at those who profess to have the Spirit of God, and a Light within them; and that they ought to follow this Light, which they reproachfully call a new Light, and Scoff at those that desire to follow it; and the more they do thus Scoff, the more they bring themselves into derision with the Holy One of *Israel*.

Who saith in expresse Terms, *Luke 11. 35.* that we have a Light within us; he gives this Caution: *Take heed therefore that the Light which is in thee be not Darknes.* This he could not mean of the Light of Nature, or of the Light of Reason, which is in every one of us; for he knew that these Lights, by our Original Sin, were turned into Darknes. It could be no other Light intended here, but the Light of the Spirit within us, which we are Admonished in this word of the Holy Spirit, *not to turn into Darknes*; which we shall do, if we *quench the Spirit*: And nothing can be more plain than this, that *there is a Light within us*.

That the Spirit of God is properly called a *Light within us*, may appear from this, that it fully answers the qualities of Light; whereof I shall mention only Two; and shew you how the working of the Spirit of God in our Hearts, doth answer these Qualifications; and

hereof, I shall give you a few of many Instances; and I do the rather insist upon it, because of the present contempt of this Subject by Worldly and Prophane Men, and because the right understanding and consideration of this Matter, is of very great importance to the Eternal good of our Souls.

1. Quality of Light is, that it manifesteth Things to us; and thereupon it is that the Apostle affirms, *Eph. 5. 13. all things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest is Light.* The Spirit of God within us, doth make manifest to us, whatsoever concerns our Eternal State and Condition; and therefore the Spirit of God is properly called a Light within us: And of his answering this manifesting Quality of Light, I shall give you a few Instances.

1. Light doth manifest all Corporeal Objects to the Eyes of our Bodies, and the Spirit of God doth manifest all Spiritual Objects to the Eyes of our Understandings; and that there are Eyes of our Understandings, we all know; and the Apostle speaks expressly of these Eyes, where he Prays for the Disciples of Christ, *Eph. 1. 17, 18. in these words.*

That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the Knowledge of him. This is the Spirit of God, the Holy Ghost, who is often thus Styled in Scripture. And in the next Verse he saith, *the Eyes of your Understanding being enlightned* (that is by the Light of this Spirit) *that ye may know what is the hope of his Calling, and what the riches of*

of

of the glory of his Inheritance in the Saints.
 These are the Things which the Spirit of God doth manifest to the Eyes of our Understanding; and therefore the Spirit is properly called a Light within us.

2. Light is a common and general Light and Blessing to all the People of the World; and it is observable, that those Blessings which are most common, and general, are the greatest Blessings; as Fire, Water, Earth, and Air. These are common and general Blessings, every Man and Woman in the World hath a Right and Title to them, and is capable of the Blessing of them, only because they are common, they are the lesser taken notice of, and regarded.

Yet these great and common blessings were of no use to us, if they were not manifested to us by this great and common Blessing of Light, by which all other Blessings are made known to us, and made use of by us; Light is a wonderful thing, we know not how it came, nor whither it goes, only the Great God Created it by his word, and saw that it was good, and we all see it so, and have cause to bless God for it.

So have we much greater cause to bless God for the Light of his Spirit within us, which is a common and a general Blessing to all the Church of Christ throughout the World; and to which every Believer hath a right, through the free Love of God in Christ Jesus, to our Souls, who hath made us capable of this Blessing, through Faith in him; and as far as Spiritual Things do excell Temporal, so far

doth this Light of the Spirit, excell all other Lights.

There are common and general Blessings in Spiritual Things, which are great Blessings; as the Ordinances of Christ, the Gospel of Christ, the Word of Christ in that Book, which is the dictates of the Spirit of God: But these great Blessings are of little advantage to us, except they be manifested to our Spirits, by the Light of the Spirit of God within us.

Except we Pray by the Spirit, our Prayers will avail us nothing; except the Truths of God be Preached to us by demonstration of the Spirit, we shall profit little by them; and unless the Mysteries of the Gospel be opened to us by the Spirit, we can not apprehend them; nor can we understand the Scriptures, except the Spirit of God explain them to us. These great common Blessings are manifested to us, by the Light of the Spirit within us, which is indeed a great and common Blessing to all Believers, and is properly called a Light within us.

3. As Light is a common and general Blessing to all Mankind, so it is a particular Blessing to every Man and Woman in the World; whereby all the motions of their Bodies, and faculties of their Souls are exercised and set on work, and whereby they are enabled to discern and judge what to choose, and what to avoid, in order to their Temporal Concernments of this Life; as Things are manifested to them by the Light.

So the Spirit of God in our Hearts, is a particular Light to every individual Member
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of the Church of Christ; by which, the motions of their Bodies are exercised, their hands are opened to distribute to the necessities of the Saints; they are caused to walk in the ways of Righteousness, and true Holiness, and to run with Patience the Race that is set before us, looking unto Jesus, and embracing the Truths of his Gospel.

All the faculties of our Minds are also exercised by the manifestation of this Light of the Spirit; it manifests to our Memories the loving kindness of God, to our Thoughts the Things of Eternity, to our Apprehensions, the Mysteries of the Gospel, to our Understandings the Law of God; to our Reason the better part, to our Wills, the Will of God, to our Judgments the Mind of Christ, to our Affections the Things Above, and to our Desires, Christ Jesus, the only true Object of them.

And by this manifestation which the Light of the Spirit within us doth make to our Spirits, we are enabled to judge and discern, what is to be chosen, and what to be avoided by us, in order to the Concernments of our Immortal Souls. And from hence the working of the Spirit in the heart of every Believer, is properly called a Light within us.

4. Light is a most necessary Blessing; for without it, Men could not make Provision for their Subsistence in this Life, but the World would soon come to confusion, and destruction. The Plague of Darkness which God sent upon the *Agyptians*, *Exod. 10. 23.* was such, *that they saw not one another, neither rose any from his place for three days.*

If this Darknes had continued, the *Ægyptians* must all have perished; Light is a necessary Blessing for the conservation of Mankind.

So is the working of the Spirit of God in our Hearts, a necessary Light and Blessing, for the conservation of the Church of Christ, and every Member thereof; without this Light, we should all sit in worse than *Ægyptian* Darknes, and of necessity must come to confusion, and perish for ever: The Light of the Spirit within us is a necessary Light and Blessing to us, and therefore is properly called a Light within us.

5. And Lastly, as without Light nothing is manifested to us, so Light sometimes is under an Eclipse, and it Sets sometimes in our Hemisphere, and removes to another; but when it Riseth again, and returns to us, *it is sweet and pleasant to our Eyes*, Eccles. 11. 7. and we rejoyce in the great Benefit and Blessing of it.

So the Light of the Spirit within us, is sometimes under an Eclipse, whensoever we Sin against God, that Light is Eclipsed, and sometimes it Sets to us, and removes from us, to others, that are more worthy of it than we are. But if through Faith and humble Supplication to God, and the intercession of our Lord Christ, we get some assurance of the Pardon of our Sins, then the Light of the Spirit returns again, to the rejoycing of our Hearts, and is most sweet and pleasant to a Sanctified Soul; then the Sun of Righteousness ariseth again, with healing in his wings, and we

we enjoy that unspeakable Benefit and Blessing of this Light within us.

But I shall hasten to the other Quality of Light, which is also fully answered, by the working of the Spirit of God in our Hearts; and therefore this working is properly called a Light within us; and this Quality of Light is, that it guides and leads us; there is no Light but is a Guide and a Leader to us, and without Light, nothing can be a Guide to us, and lead us; therefore our Saviour saith, *Math. 15. 14. If the Blind lead the Blind, both shall fall into the Ditch.*

But whatsoever doth guide and lead us is Light; and our Lord Christ, when he promised to send the Comforter, did also promise, *Joh. 16. 13. when he, the Spirit of Truth shall come, he will guide you into all Truth.* And the Apostle, *Gal. 5. 18.* speaks of the Disciples of Christ, *that are lead by the Spirit.* If then the Spirit of God within us, is a Guide and a Leader of us, it must needs be a Light within us: And of the answering of this quality of Light, by the working of the Spirit of God in our Hearts, I shall give you a few Instances.

1. The Sun, the Glorious Light of the World, and the lesser Lights of the Moon and Stars, are all Guides to us, and Leaders of us, in the performance of the ordinary Affairs and Concernments wherewith we have to do, in relation to our Bodies, and the necessary Occasions of this Life.

The Spirit of God, by his working in our Hearts, doth guide and lead us in the Exercise of all our Spiritual Duties, and in all our
Service

Service and Worship of God ; whatsoever concerns our Souls, and our Affairs in relation to that Life which is to come, therein the Spirit of God is a Guide and a Leader to us, and therefore is properly called a Light within us, because it guides and leads us.

2. Those ordinary Lights which Men do make and use for their accommodation, and to give to them light in their usual Affairs in the time of Night and Darknes, as Candles, Tapers, Lamps, Torches, and the like, they are all Guides to us, and lead us in the dispatch of those Busineses wherein we employ our selves by the help of those Lights.

The Spirit of God is indeed a great Light to us in those times, especially of Darknes and Ignorance ; and without the help of this Light, we can never employ our selves as we ought, in the Service and Worship of God, nor dispatch the necessary Affairs of our Souls, wherein this Light is a Guide to us.

I confess I do not understand the use of these ordinary Lights of Candles and Tapers in the Worship of God, in their Churches, and in Pennances and Processions in the Day time, used in the Romish Church. I am sure that those who will own Christ to be come in the Flesh, must acknowledge all such Ceremonies to be abolished by his Coming ; and that now there is no other Light in the Worship of God, but the Light of the Spirit ; *for God is a Spirit, and they that worship him, must worship him in Spirit and in Truth,* John 4. 24.

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The Spirit saith, *Prov. 20. 27. that the Spirit of Man is the Candle of the Lord*: How comes this Candle to be lighted? it is by the Light of the Spirit of God within us, which lights all the Spirits of Believers in Christ, and makes them *the Candles of the Lord*; and the more Spirits are thus lighted, the greater is the Light of the Spirit. You know that one Candle may light thousands of other Candles, and yet the Candle at the which the others were lighted, hath as much Light as it had before.

It is like the Spirit of *Moses*, of which God took and gave it unto the *Seventy Elders*, and they *Prophecied*, *Numb. 11. 25.* and yet the Spirit of *Moses* was the same still, as it was before. And as the Light of the Spirit within us, though it light many thousands of the Spirits of Gods People, and make them the Candles of the Lord, yet the Light of the Spirit is not diminished thereby, but remains the same Light as it was before, and is properly called a Light within us.

3. When a Fleet of Ships is at Sea, the Admiral carries the Light, by which, the rest of the Fleet are guided in the dark Nights; and bearing up near to this Light, and following of it, are themselves thereby in the more safety.

The Spirit of God is our Admiral, and carries the Light, and is the better seen in the Times of Darknes; and if we bear up near this Light, and follow it, our Souls cannot miscarry: But if we veer away from it, and will not be guided by it, we lose the benefit
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of it, and hazard our Souls amongst the Enemies of them, and to be foundred in the Ocean of worldly Cares and Temptations.

4. It is a Use to place Lights in Towers, and High Places upon the Sea-Coasts, to guide the Ships passing that way in dark Nights, that they may keep their Course as this Light directs, and avoid Rocks and Shelves, and to Sail through the Waves and Storms, and recover their desired Port in Safety.

Such a Light is the Spirit of God in our Hearts, it guides us in our Course, in our Voyage in this World, and shews us how to avoid the Rocks of Infidelity, and the Sands of Worldly Vanity; and if we Steer our Course after this Light, we shall not miscarry nor founder; but be enabled by this Light to ride over the Billows and through the Tempests of Worldly Tribulations, and Arrive in Safety at our desired Haven of Eternal Rest and Happiness.

But to pass by these ordinary Lights, I shall conclude this quality of Light to guide and lead us, with that extraordinary Light which God appointed to guide and lead the *Israelites* from *Ægypt*, to the Land of *Canaan*; which seems to me a kind of Type of the Light of the Spirit of God within us; and this extraordinary Light is described by *Moses*, *Exod.* 13. 22, 23. where he thus Relates it.

And the Lord went before them by Day, in a pillar of a Cloud to lead them the way; and by Night in a pillar of Fire, to give them Light, to go by Day and Night. He took not away the pillar

pillar of the Cloud by Day, nor the pillar of Fire by Night from before the People.

The qualities and working of this Light of the Pillar, are fully Answered by the working of the Light of the Spirit of God in our Hearts; and therefore it may properly be called a Light within us; and hereof I shall give you some Instances.

1. This Light of the Pillar, was not several Pillars, but one Pillar, which gave Light to the *Israelites, as a Cloud by Day, and as a Fire by Night.* And that it was but one Pillar, appears, *Exod. 14. 19.* where it is said, *that when the Egyptians pursued the Israelites, the pillar of the Cloud went from before their face, and stood behind them;* so it was one and the same Pillar that removed.

So the Spirit of God, which is a Light to guide us, is but one Spirit, not several Spirits; and therefore the Apostle saith of Christ, *Eph. 2. 18. that through him, we both (that is, Jews and Gentiles) have access by one Spirit unto the Father;* there is but one Spirit.

And in the same Epistle, the Apostle Exhorts Believers, *Eph. 4. 3, 4. to endeavour to keep the Unity of the Spirit in the Bond of Peace; there is one Body, and one Spirit, even as ye are called in one hope of your Calling;* there is but one Spirit, which is a true Light within us, to guide and lead us.

2. This Light of the Pillar was of a great and bright Cloud, which was seen of the whole Camp of the *Israelites*, though the Camp is said to take up about twelve Miles compass,

compass, yet this Pillar was seen by them all, and guided them all, and it conformed all sorts and Conditions of Persons in that Camp, both Old and Young, Healthful, and Sickly, and Women and Children, all saw this Pillar, and the Light of it, and were all guided and lead by this Light.

So the Light of the Spirit of God within us, is a most bright and clear Light to a Sanctified Soul, and is seen by every Member of the Church of Christ, it Guides and Leads them all, and is pleased to conform to all sorts and Conditions of Persons in the Camp of the Church Militant here on Earth, to be a Guide to all of them.

To those that are strong in Grace, this is a confirming Light, to those that are weak, it is a strengthening Light; to those that are Ignorant, it is an Instructing Light, to those that are Knowing, it is an Explaining Light, to Men, Women and Children; *to every one of us is given Light and Grace, according to the measure of the gift of Christ, as the Apostle expresseth it, Eph. 4. 7.*

3. This Light of the Pillar guided the *Israelites* from *Ægypt*, to the Red-Sea; and when *Pharaoh* pursued them with a great Army, and they had the Sea before them, and their Enemies behind them, ready to attack them, then it is said, *that the Pillar of the Cloud went from before their face, and stood behind them; and it came between the Camp of the Ægyptians, and the Camp of Israel; and it was a Cloud and Darknes to them, but it gave Light by Night to these, so that the one*
came

came not near the other all the Night. And God so wrought, that the Israelites went through the Red-Sea, as on dry Land, and the Waters stood on heaps on both sides of them, but the Egyptians following after them, were all drowned in the Sea.

Such is the working of the Spirit of God in the Hearts of Believers, when they are brought to a Red-Sea, even a Sea of Blood, and the Egyptians Temptations, the Enemies of their Souls pursuing of them, and ready to attack them, then the Spirit of God interposeth, brings Darkness upon their Enemies, but gives Light and Encouragement to God's People, and leads them through a Red-Sea of Bloody Persecution, with safety to their Souls; and the Enemies of God and of his People he will overwhelm, and they shall be destroyed for ever.

4. This Pillar of a Cloud was the Guide of the Israelites in the Wilderness, which was part of the Desarts of Arabia, a violent hot scorching Climate; and from this Heat the Cloud was a refreshment, and defence, it was a Covering to the Israelites, So David saith, Psal. 105. 39. *He spread a Cloud for a Covering*, and this was a great Benefit and Protection to the People of God.

In like manner, the Spirit of God is a Covering to his People, in the Times of hot scorching Persecutions and fiery Trials, in the Desarts of Arabia; in the Places of Violence and Cruelty, the Spirit of God is as a Cloud to refresh and defend his People, so that the heat of Persecution shall not make them

them to faint, but he will cover their Souls, and mightily defend them.

5. In this Wilderness, the Desarts of *Arabia*, the light Sands were so blown up and down by the Wind, that there was no beaten way to be found; but Travellers used to carry with them Mathematical-Instruments, (such as Mariners have) to guide them over these Desarts, unto the Places whither they were bound; and in this unknown way, the Pillar of a Cloud was a Guide to the People of God.

So is the Light of the Spirit within us, a Guide to us in our Pilgrimage of this Life, where we have no beaten Way or Track to walk in, there are but few that use this Way, and it is full of light Sands of Worldly Vanities; it is not the broad and beaten Way that will lead us to Heaven; but the narrow unknown Way to the World, wherein the Light of the Spirit will be a certain Guide to us.

6. And lastly, this Light of the Pillar was an extraordinary Light sent by God to Guide and Lead his own People from the *Ægyptian* Bondage, through the Red-Sea, and through the Wilderness, and through all their Enemies Countries, unto the Promised Land of *Canaan*.

In like manner, the Light of the Spirit of God, is an extraordinary Light, sent by our Lord Christ into the Hearts of all his Faithful Servants, to guide and lead them from
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the Bondage of Sin and Satan, unto the Land of Promise; the Heavenly *Canaan*, through the Read-Sea of Persecution, and through the Wilderness of Worldly Tribulation; and this Light ceaseth not, until our *Joshua*, our *Jesus* will be pleased to divide among his People, an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us, 1 *Pet.* 1. 4.

Thus I have shewed you how the Work of the Spirit of God in our Hearts doth answer the qualities of Light, as it maketh things manifest to us, and as it doth guide and lead us unto Christ, and to our Heavenly *Canaan*, all centers in Christ, such is the infinite Free-Grace and Love of God to us in him. Then by way of Use and Application of this Particular, let us be Exhorted to follow this Light.

But First, by way of Caution, let us beware that we follow no false Light within us, but only the true Light of the Spirit of God in our Hearts, for there are false Lights, and Lying Spirits, which have secret resorts and accesses to our Spirits, and seek to seduce us, and tempt us to forsake the true Light of the Spirit within us. We must beware of these false Lights, and follow only the Light of the Spirit within us, which will guide us into all Truth.

If you say, how can I a poor Ignorant Creature, prone by Nature to all Sin and Falshood, how shall I be able to judge and distinguish betwixt the true Light of the Spirit of God,

and the false Light that is in me, which tempts me to all evil. By this you may certainly know them, and undoubtedly distinguish them, as you find the workings and influences of them in your Hearts; whereof every one may perfectly judge.

Whatsoever tempts you to Evil, or dictates any thing to your Spirits that is contrary to Righteousness and Holiness, and to the Mind and Will of God revealed in his Word; and whatsoever influence is in your hearts, tending to the dishonour of God, and of Jesus Christ, and to disobedience to his Laws, or to deny him before Men, or to impair your Faith in him, or Love to him, this is certainly from the false Lights and Evil Spirits within you, and therefore you must carefully avoid all such suggestions, and wicked influences, and follow none of them, for they will lead you to Destruction.

But whatsoever you find suggested to your Spirits, that is Just, and Righteous, and Holy, and acceptable unto God, and according to his Mind and Will, revealed to us by his Spirit, in this Book, which is the dictates of that Spirit, whatsoever influences and motions you find in your Hearts, perswading you to Faith in Christ, to Obedience to his Precepts, to Love to his Name, to Confidence in him, and to a firm Resolution, through the assistance of his Grace, not to deny him, but confess him before Men, and to live according to his Holy and Righteous Commands: These things you may undoubtedly discern to come from the true Light of the Spirit of God

God within us, and this Light is to be constantly followed by us.

If we do not follow this Light, we shall sit in Darknes, and in the Region of the shadow of Death, and God will not spare us, no more than he spared the Angels that Sinned, *but we shall be cast down to Hell, and be delivered into Chains of Darknes, to be reserved unto Judgment*, 2 Pet. 2. 4. *we shall be reserved in everlasting Chains of Darknes unto the Judgment of the Great Day*, Jude 6. let us therefore be very careful not to follow these false Lights.

But if we constantly follow the true Light of the Spirit of God within us, *in his Light, we shall see Light*, Psal. 36. 9. *He will send out his Light and his Truth by his Spirit in our hearts, to lead us, Ob! to bring us to his Holy Hill, and to his Tabernacles*, Psal. 43. 3. *to open our Eyes, and to turn us from Darknes to Light, and from the power of Satan, unto God, that we may receive forgiveness of Sins, and inheritance among them which are sanctified by the Truth*, Acts 26. 18.

Would you not count him a distracted Man, who having a great Journey to go in an unknown Country, should choose to Travel in the Night, rather than by Day-light; or having a good Guide, who knows all the way, should dismiss his Guide, and Travel by himself in Places altogether unknown to him: Much more Senseless and Distracted is he, that having a great Journey to go in this Life, where we are all Strangers, as our Fathers were, shall choose to Travel in Darknes, and

in the Night of Ignorance, rather than by the Light of the Spirit of God within us; or that having such a Guide as the Spirit is, will dismiss this Guide, and Travel in unknown Ways, trusting to his own Ignorance and want of Knowledge of the right Way.

Let us be none of these Travellers, but exactly follow the Light of the Spirit of God within us, let us bear up close to him, and steer our Course according to this Light, and *God will deliver us from the power of Darkness, and translate us into the Kingdom of his dear Son, Col. 1. 13. he will call us out of Darkness into his marvelous Light, 1 Pet. 2. 9.* we shall enjoy the Light of his Gospel here, and the Light of his Glory for ever, hereafter.

I am now come to the Third and last Reason of this Exhortation of the Apostle, *Why Christians ought not to quench the Spirit*; and that is, because the Spirit of God is a Comforter within us, and therefore we have reason *not to quench the Spirit.* But this Particular requires a further time for the Expounding of it.

The Second
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I Thes. Chap. v, ver. 19.

Quench not the Spirit.

I HAVE formerly spoken to you from this Scripture, and shewed you, that it is an Exhortation of the Apostle to Beleivers in Christ, *not to quench the Spirit*; and from thence it was Observed,

1. That the Spirit of God is in our Hearts, or else it were a vain Exhortation *not to quench the Spirit*, unless the Spirit were within us to be quenched. This is necessarily implied, when we are Exhorted *not to quench the Spirit*, that the Spirit is within us.

In the 2d place, I propounded to you Three Reasons why Christians are Exhorted *not to quench the Spirit*. The 1st Reason was, because the Spirit of God is a Fire within us, to cherish us, to kindle in us Affections to Christ, to inflame our Zeal for the Honour of
C 3 God,

God, to make us fervent in Spirit, Serving the Lord, and doing all this good to us, as a Fire within us, therefore we have reason *not to quench the Spirit*; and this Reason was at large insisted on by me.

Then I came to the 2d Reason of this Exhortation, *Why Christians ought not to quench the Spirit*; and that was, because the Spirit is a Light within us, to manifest to us the things of Eternity, and whatsoever is necessary to Everlasting Life and Salvation, and a Light to guide us into all Truth, and to lead us unto Christ; and doing this great good for us, as a Light within us; therefore we have reason not to extinguish this Light, not to *quench the Spirit*. I also opened this to you at large, and therefore intend to make no Repetition, but to proceed to the 3d and last Reason of this Exhortation, *Why Christians ought not to quench the Spirit*; and that is, because the Spirit is a Comforter within us, therefore we have reason *not to quench the Spirit*. And to open this Reason the more fully to you, I shall shew you, 1. That the Spirit of God is a Comforter within us. 2. What kind of Comforter the Spirit is. 3. How the Comforts of the Spirit are applied to Believers: And 4. I shall make some Application of this Particular.

1. That the Spirit of God is a Comforter within us, appears from the words of Christ himself, Recorded by the Spirit, *Joh. 14. 16, 17. where he promiseth, I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth, that is, the Spirit of God.*

And

And *ver. 26.* he saith in exprefs words, *but the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you.*

And *Ch. 15. ver. 26.* He calls him *the Comforter, the Spirit of Truth, which proceedeth from the Father*: The Spirit of God then is a Comforter, and that he is a Comforter within us, appears, *Ch. 14. ver. 17.* where it is said of this Comforter, *he dwelleth with you, and shall be in you*; he then is a Comforter within us; and to this effect it is related, *Acts 19. 31. that the Churches walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.* And they could not walk in the comfort of the Holy Ghost, except the Holy Ghost were a Comforter within them, whereby they walked.

The Apostle, *1 Cor. 6. 19.* saith to the Servants of Christ in exprefs terms, *know ye not that your Body is the Temple of the Holy Ghost, which is in you.* What can be more plain, *which is in you*; the Spirit of God, the Holy Ghost is within us, which you have of God, which God calls the Comforter; it seems most clear from these Scriptures, *that the Spirit of God is a Comforter within us.*

2. As this Truth appears clearly from the Scriptures before cited, and from several others, which are omitted for brevities sake, so I must acknowledge, that to my poor apprehension, there is no one Truth Recorded in the Book of God, transmitted to us by the Spirit of God in the Holy Scriptures, which is more clearly testified and confirmed by the

visible Actions of Millions of Men, Women, and Children, who suffered for the Name of Christ, than this Truth is.

What caused the two Noble young Virgins, but of Thirteen Years of Age a-piece, rather than they would deny Christ, to die for the Testimony of his Name; and though thus young and tender, yet to endure barbarous Tortures, and most cruel Deaths, Singing Psalms in the midst of the Fire. And many other Women, Young, and Old, Beautiful, and of great Birth, Honour and Fortunes, though of the more fearful and weaker Sex, yet to suffer the like Tortures and Death with Courage, Cheerfulness and Comfort.

What caused the two Young Noble-Men, being but Fifteen Years of Age a-piece, to give up their Lives, Honours and Estates, and to slight all offers of Preferment, and to endure their Tortures and Death with cheerfulness and comfort for the Testimony of Christ? And what caused that sweet Child, but Seven Years Old, rather than he would deny Christ, to endure all his Tortures with a smiling Countenance; and when his Head was cut off, and given to his Mother, she put it in her Bosom with Rejoycing for it, and also for her own Death, which followed.

On the other hand, what made *Photinus*, being Eighty Nine Years of Age, and *Marcissus*, being reckoned One Hundred Sixty Three Years of Age, and many other Aged Persons, in whom Strength and Courage was declined, yet they endured their most Cruel Torments and Death with wonderful Constancy

Constancy and Comfort, in bearing their Testimony for Christ. And thousands more might be remembred of Old and Young, and middle Aged Persons of all Sorts and Conditions, who endured the like Sufferings for the Name of Christ, with Comfort and Rejoycing in their Sufferings.

Some of them in the Fire, when their Bodies were half burnt, when there was no time nor ground of dissembling, then they owned that they felt no pain; some said that they were comforted in this Extremity by the Spirit of God who supported them. One said when he was Burning, that a Young Man stood by him, who Comforted and Delighted him; another told his Friends before-hand, that if they saw him hold up his Hand above his Head when he was Burning, it should be a Sign to them that he felt no pain; and he held up his Hands above his Head, 'till his Life went away.

Who was the Comforter to these Blessed Souls? could Nature, or Reason, or the World be a Comforter to them in this Condition? it was wholly contrary to Nature and Reason, and to the course of the World, for them to take comfort in these bitter Sufferings; it could be no other but the Spirit of God within them, which was such a Comforter to them. And all these passages are mighty and wonderful Evidences of this Truth, *That the Spirit of God is a Comforter within us.*

I confess, I do not know any more undeniable Arguments of any thing that is known or believed among Men, than these are of this Truth,

Truth, *That the Spirit of God is a Comforter in the Hearts of Believers.* But I hope there needs not many words to be used to you for the confirmation of this Truth, being so expressly declared in the word of Truth, and so fully testified by the innumerable Examples of the Faithful Servants of Christ, who found this Comforter supporting them so marvelously in all their bitter Sufferings. And this being so clear a Truth, *That the Spirit of God is a Comforter within us,* we have great reason *not to quench the Spirit.*

3. I am to shew you what kind of Comforter the Spirit of God is in our Hearts; which I confess is a difficult Task for any to undertake; the Comforts of the Spirit are unexpressible, the Angels who are continually in the presence of God, are not able to declare his Attributes, much less sinful Men; who can say what kind of Comforter God the Holy Ghost is, it is above expression, and passeth all our Understanding fully to declare it.

Yet so far as the Spirit himself hath been pleased to reveal the same to us in his word, and as far as any of us have had the blessed experience of those Comforts in our Hearts, which some of us have had, so far we may and ought to Discourse of them, thereby to set forth the goodness and free Love of God to us, whereby our Comforts will be increased by the Spirit, and our Prayers to God be multiplied. And upon these Grounds, I shall endeavour in some Particulars, to shew you what kind of Comforter the Spirit is within us.

1. The Spirit of God is a Comforter like unto Christ; who is pleased to declare in his Promise of the Comforter, *Joh. 14. 16. I will pray the Father, and he shall send you another Comforter*; and he was such another Comforter as Christ was, *he was to teach us all things, Joh. 14. 26. so did Christ: The Spirit was to reprove the World of Sin, of Righteousness, and of Judgment, Joh. 16. 13. so did our Lord Christ, and the Spirit was sent to guide us into all Truth, as Christ did, and was to shew them all things, as Christ also did; the Spirit was another Comforter, like unto Christ, who was God the Son, and that other Comforter, is God the Holy Ghost.*

I am sure that all those who do own Christ, will own that he was the great Comforter of the World, who did bring to us the glad Tidings of the Gospel, Redemption, Life and Salvation to all that believe in him. And when he was pleased to leave us, he would not leave us comfortless, but promised to send us another Comforter, which could be no other but the Spirit of God, a Comforter like unto himself.

2. The Spirit of God is an abiding Comforter, as it follows in the Promise, *he shall send you another Comforter, that he may abide with you for ever.* The Comforters of this World, are miserable Comforters, like those of *Joh. 16. 2.* their Comforts cease, when our Capacity ceaseth to gratifie them, when they can get no more of Benefits from us, we shall get no more of Comforts from any of them.

As we have in this World *no abiding City*, so we have no abiding Comforts, or Comforters of this World; but the Spirit of God is such a kind of Comforter as will never leave us nor forsake us, but will abide with us to the end of our Lives; and in the end of our Lives, to another Life; *he will abide with us for ever.*

3. The Spirit of God is a true Comforter, therefore our Saviour calls him the *Spirit of Truth*, Joh. 14. 17. and promiseth, *that he shall guide us into all Truths*, Joh. 16. 13. The Truth of his Comforts hath been Sealed with the Blood of many thousands of his Servants, as is before noted; he is no feigned, seeming, pretended Comforter, but a real, faithful and true Comforter to all in whom he dwelleth.

Worldy Comforters, are false, and Hypocritical and Lying Comforters, there is no faithful true Comfort in them, they will guide us into Error and Sin, as *Job's Wife* Comforted her Husband, *Job 2. 9. Curse God and die*: But the Comforts of the Spirit enable us to Bless God, and to die with Comfort for his Names sake. So when he calls us, all the Comforts of the Spirit are real and true Comforts; the Spirit within us is the only true Comforter.

4. The Spirit is a Comforter to those only who are the faithful Servants of God, true Believers in Christ, and to none others. When Christ Preached his Admirable Funeral-Sermon, in which he made the Promise of the Comforter, it was to his Disciples only, to his own Family, to whom he saith, *Joh. 14.*

15. *If*

15. *If ye love me, keep my Commandments; then it follows, and I will pray the Father, and he shall send you another Comforter.*

The Comforter was promised only to those that love Christ, and keep his Commandments, but to Worldly Men the Promise doth not extend; for it follows, *He shall send you another Comforter, even the Spirit of Truth, whom the World cannot receive.* As long as Men continue in their Worldly-mindedness, and are Lovers of the World, more than of God, they are not capable to receive the Spirit, *the World cannot receive him.*

And Christ is pleased to give the Reason hereof, *whom the World cannot receive, because it seeth him not.* They see not the Spirit of God with the Eyes of their Understanding, as the People of God do, neither *doth the World know him*, if they did, they would not Scoff at him, as too many do, but they shall know him to be a consuming Fire to them, but a Comforter to Believers. Worldly Men cannot receive this Comforter, he is a Comforter only to those that love Christ, and keep his Commandments, to true Believers in him.

5. The Spirit of God is an inward a Spiritual Comforter, and his Comforts, are inward Comforts; Christ promiseth that he shall dwell with his Servants, and he shall be in you, and that their Bodies are the Temples of the Holy Ghost which is in you; he is an inward Comforter in the Hearts and Spirits of Believers, he comforts their Spirits, and is a Spiritual Comforter.

And therefore his Comforts are such as the World cannot give to us, nor take away from us, they are part of the peace of Christ, whereof he saith, Joh. 14. 27. *Peace I leave with you, my Peace I give unto you, not as the World giveth, give I unto you.* The Comforts of the Spirit are not given as the World giveth, who giveth outward perishing Comforts only, but the Comforts of the Spirit, are inward and Spiritual Comforts which the World cannot give to us.

Neither can the World take away these Spiritual Comforts from us, because they are inward Comforts given to us by God the Holy Ghost, whose Gifts are beyond the Power or Jurisdiction of the World; they are inward Comforts, which the World cannot reach, nor have they any power to take away these Comforts from any of God's People, which is no small addition to the Comforts.

Believers may say of these Comforts, as the Apostle saith of the Love of God, Rom. 8. 38. *For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to sepearate us from the love of God, which is in Christ Jesus our Lord.*

No more shall any of these Powers, neither Angels, nor Men, nor the whole Power of the World, if they would combine together, and be united in one Power, be able to separate these inward Spiritual Comforts from the Faithful Servants of Christ, from true Believers in him, which are given to them by the Spirit

Spirit of God the Comforter within them; the World cannot take away these Comforts from them, and therefore they are much the more to be valued by us.

And therefore the Spirit of God being such a kind of Comforter within us. 1. A Comforter like unto Christ. 2. An abiding Comforter. 3. A true Comforter. 4. A Comforter to Believers in Christ only. And 5. A Spiritual Comforter, whose Comforts the World cannot give to us, nor take away from us; therefore we have all the reason that can be, *not to quench the Spirit.*

3. I come now to the Third Thing, which I am to open to you, for the more full apprehending of this Truth; and that is to shew you how the Comforts of the Spirit of God, are by him applied unto Believers. And to set forth this the more plainly, I must make a brief Enquiry into the several Conditions of the People of God in this Life, wherein they stand in need of a Comforter; and then how the Spirit of God doth apply his Comforts to them in those several Conditions.

The Conditions of the People of God in this Life, wherein they stand in need of a Comforter, are many, and frequent, and more to them, than to other Men; Christ told them before-hand, Joh. 16. 33. *In the World ye shall have Tribulation.* And in 2 Tim. 3. 12. *All that will live Godly in Christ Jesus, shall suffer Persecution;* it is their Portion in this Life, and their way to Glory. And in these Conditions of Tribulation and Persecution, the Spirit of God applies his Comforts to them.

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There is a two-fold Tribulation in this Life: 1. An outward Tribulation in the loss of Worldly Things, and there is an inward Tribulation in our Minds, a Trouble of Fears and Doubts, and want of assurance of the Happiness of our Future State and Condition in the Life to come, which causes Despair in us. In both these sorts of Tribulations, the Spirit of God applies Comfort to us: In the outward Tribulation of Loss of Worldly Things, the Spirit of God applies these Comforts to us, in the several Tribulations that do befall us.

1. When any of the People of God are under the outward Tribulation of the loss of nearest Relations or Friends, the Spirit of God is a Comforter to them, he tells the Widow, *Isa. 54. 9. thy Maker is thy Husband, the Lord of Hosts is his Name.* He tells the Widower, that he shall be again Married to a better Spouse, even to Christ: He tells Parents who have Buried their Children, that they are not lost, but gone to Heaven before them, where they shall meet again: And he tells Orphans, that they shall be the Adopted Sons and Daughters of God.

Those who have lost Faithful and True Friends, whereof there are not many, he assures them that Christ will be their Friend, who is faithful indeed; and those who have lost their Kindred and Relations, he Comforts with the words of Christ, *Mat. 10. 50. Whosoever shall do the will of my Heavenly Father, the same is my Brother, and Sister, and Mother.* And these new Relations are far beyond any that this World can afford us. 2. When

When any of the People of God are under the outward Tribulation of loss of Bodily Health and Strength, and are become full of Weakness, Pains, Sicknes, and Bodily Distempers, the Spirit of God applies these Comforts to them in their Sick Condition; he assures such a one, Psal. 41. 3. *the Lord will strengthen him upon the Bed of Languishing, thou wilt make all his Bed in his Sicknes*; that is, the Lord will strengthen him by his Comforts to bear his Pains and Distempers, whereof some of us have experience, through the goodness of God, and he will make their Bed; that is, he will lay no more upon them, than he will enable them to bear.

We Read of a Holy Man that cried out in the midst of the tormenting Fire, that he felt no more Pain than if he were lying upon a Bed of Down, such were the Comforts which the Spirit gave in and applied to him in this Condition; God made his Bed for him, he made his Bed of Fire, to be as a Bed of Down to him.

The Spirit of God is also a Comforter to the Sick Servants of Christ, with the words of the Apostle, 2 Cor. 4. 16. *We faint not, but though our outward man perish, yet the inward man is renewed day by day*: Our frail Bodies must decay, and fall into the dust of the Earth, but our Souls shall be healed and renewed, and no Distempers which Sin hath made, shall prevail over them.

He assures Believers that there is Balm in Gilead to heal their Sick Souls; that the Blood of Christ will cleanse them of all their Distem-

pers, from all their Sins, and that the great Physician both of Soul and Body, will recover the Health of the Daughter of his People, *Jer. 8. 22. and shortly bring them to a Place where there is no pain, Rev. 21. 4.*

3. When any of the People of God are under the outward Tribulation of the loss of their Goods and Estates, and are fallen into Want and Poverty, which is a sharp Tribulation in this Life, so there the Spirit of God applies suitable Comforts; and one mighty Comfort which he gives to them, and to all in their Condition, is this.

He assures them *Luke 7. 22. to the Poor the Gospel is preached*; and what greater Comfort can there be than the Preaching of the Gospel? and this Comfort seems to be especially and peculiarly applied to the Poor, and wherein they have a Privilege and Comfort more than the Rich have; the Holy Martyr said, *That brown Bread and the Gospel was a Comfortable Condition.* It is not said to the Rich, but *to the Poor the Gospel is preached.*

The occasion of this Comfortable Saying of Christ, in relation to the Poor, was when *John* the Baptist sent two of his Disciples to Jesus, to ask him, *art thou he that should come, or look we for another?* Jesus answered them, *go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.*

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It is reckoned among the great Miracles done by Christ, and as a Testimony that he was come in the Flesh, that to the Poor the Gospel is Preached; and by the Poor, it was Preached unto the Poor. Christ when he came to Preach the Gospel, took upon him a Poor and Inferior Condition, the form of a Servant, and had not where to lay his Head.

Those whom he chose to be Preachers of the Gospel, and to lay the Foundation of his Church, his Holy Apostles were poor Fishermen, and Handicrafts-men; and those to whom he and his Apostles did Preach the Gospel, were of the poorer sort, whom he frequented in Country Villages, and in the Field, and in the Mountain, and in the Ship; and we do not read that they resorted to any Great Mens Houses, but when they were by force carried thither for their Nonconformity; nor did one Great or Rich Man resort to his Preaching, for 10000 of the Poorer sort: *To the Poor the Gospel is preached*; which is a high Comfort to all in that Tribulation of Poverty.

Rich Men rather hinder the Preaching of the Gospel, than embrace it, and delight in it; therefore our Saviour saith, Mat. 19. 24. *that it is easier for a Camel to go through the eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven.* But this is Expounded by Luke, of such Rich Men as trust in their Riches, as most of them do, more than in the Preaching of the Gospel; therefore it is not to the Rich, but to the Poor that the Gospel is Preached.

And to the same effect the Comforter saith, *Jam. 2. 5. hath not God chosen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to all that love him.* He hath called the Poor of this World, and therefore hath caused the Gospel to be Preached to them, and they, though they be Poor, as to Worldly Estates and Wealth, yet they are Rich in Faith, which comes by hearing the Gospel Preached to them; and they are Heirs of the Kingdom promised to all that love Christ.

With this agrees the Parable of the Wedding-Feast made for the Marriage of the King's Son, to which the Worldly Men who were Invited, excused their Absence, upon the account of their Worldly Affairs and Profits; and some of them took the Servants sent to Invite them, and used them despitefully, at which the King was angry, and Punish'd them, as he will do all those who despitefully use his Servants, sent to Invite them to this Feast.

Then as *Luke 14. 21.* relates it, *the Servants were sent to bring in the poor, and maimed, and halt and blind, to the Marriage Feast of the King's Son, and they were the Guests at this blessed Feast of the Son of God, and the Worldly Men were excluded. To the Poor the Gospel is Preached,* and they are called by the Lord; and this is a wonderful Comfort to the Poor of the World, and gives them cause not to murmur at their Poverty, when the Spirit of God applies this Comfort to them in that Condition.

2. Another sort of Tribulation, is that inward Tribulation in the Minds of some of the People of God, which they lie under through want of assurance of the Happiness of their Future Condition; their Minds are wracked with Doubts and Fears for want of this assurance, which is occasioned by these things which follow; and therein the Spirit of God applies suitable Comforts to their Condition.

1. This want of Assurance is sometimes occasioned through Ignorance, and want of Knowledge of the Truths of Christ, and of the Mind of God, as it is revealed in his Word; which perhaps through their Ignorance or want of Learning, they do not rightly apprehend, or understand; to these the Spirit of God applies Comfort, in the words of Christ, *Joh. 14. 26. The Comforter which is the Holy Ghost, he shall teach you all things*; and this is a mighty Comfort to an Ignorant Unlearned Soul to have such a Teacher.

Worldly Comforters will teach us the Traditions of Men, and the Beggerly Rudiments of the World, which profit nothing; but the Spirit of God will teach us, the Institutions of Christ, the Laws of God, the Mysteries of the Gospel, the Meaning of the Scripture; he will teach us how to Pray, and how to declare the things of God, and how to defend his Truth; he will teach us all things necessary for our Eternal Life and Salvation.

Though many of the People of God are not so Learned as the Great Doctors and Clerks, who call themselves the Church, yet they have
a better

a better Teacher; and by this Teacher, the Poor Simple and Ignorant Servants of Christ, have often confounded the Learned Doctors, and driven them to their last and strongest Argument of Fire and Faggot; shewing more of their Barbarous Cruelty, than of their Knowledge of Christ.

The Spirit of God is such a Teacher, that Christ is pleased to declare the Comfort thereof to his People, Mat. 10. 19, 20. *When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you.* And this Spirit thus Teaching the People of God, may bring them to a comfortable assurance of the happiness of their Future Condition, notwithstanding their want of Knowledge.

2. This inward Tribulation is sometimes occasioned through the forgetfulness of the Promises of Christ, *that whosoever believeth in him shall not perish, but have everlasting Life,* Joh. 3. 16, 17. and *God sent not his Son into the world, to condemn the world, but that the world through him might be saved.* Our Salvation was the end of Christ's coming into the World; and there are very many of the like gracious Promises of our Redeemer, which if we did think upon and remember, it would be a great Comfort to a Soul under this inward Tribulation; and this Comfort is applied to such troubled Souls, by the Spirit of God.

He assures them in the words of Christ, before cited, *Joh. 14. 26. the Comforter shall bring all*

all things to your remembrance, whatsoever I have said unto you. This is a mighty Comfort to a troubled Soul, through forgetfulness of the Promises of Christ, to have such a Remembrancer as the Spirit of God is ; of all things whatsoever Christ hath said unto us ; of all his Promises, of all his Precepts, of all his Exhortations and Admonitions, and blessed Truths, to have all these things brought to our remembrance by the Spirit of God, will also bring us to a comfortable assurance of the Happiness of our Future Condition.

3. This inward Tribulation is sometimes occasioned through want of a due sense of the Love of God in the Hearts of those that lie under this Tribulation ; who if they did rightly and fully consider this Love of God, the extension, freeness and infiniteness of it to themselves, as well as to any others, it would be a great Antidote against the Poison of our Doubts and Fears, and bring us to a comfortable assurance of the Happiness of our Future Condition in the Life to come.

And for this very end is the Comfort applied to the Souls of Believers in this Condition ; the Spirit of God assures them in the words of the Apostle, Rom. 5. 5. *that the love of God is shed abroad in their hearts by the Holy Ghost, which is given to them.* Oh ! this is a mighty Comfort to Believers, when they are under this inward Tribulation, and sufficient to support them, and to expell all their causeless Doubts and Fears, of what will become of them after this Life.

Worldly Comforters apply no such Comforts to us, they endeavour to shed abroad in our Hearts the love of Money, and the love of Worldly Honours and Pleasures, but the love of God is shed abroad in our Hearts, by the Spirit of God only. But you may say my Sins are great and crying, and how can I hope for Pardon for them at the hands of a Just and Righteous Judge, whom I have so highly provoked to Anger.

The Love of God is greater than thy Sins, and this Just and Righteous Judge is merciful above all his works, and hath promised by his Prophet, Isa. i. 18. *Though your Sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wooll.* Christ hath purchased Mercy for us, and the Spirit of God hath shed abroad his Love in our Hearts; and if we consider this Love, and that it is to our Souls, as well as to any other, this Comfort thus applied to us, will bring us to a comfortable assurance of the Happiness of our Future Condition, through the Purchase of Christ, and his Love shed abroad in our Hearts by the Holy Spirit.

4. And lastly, this inward Tribulation in the Minds of the People of God, is generally occasioned through their doubts of Pardon of their Sins, through want of confidence of their Redemption by Christ; which indeed is the ground and occasion of all sorts of this inward Tribulation. But to this Condition the Spirit of God applies also suitable Comforts to Believers, for their Support.

He assures them, *Eph. 1. 12. that they are sealed with the Holy Spirit of Promise*, that is, the Spirit of God within us. And he also Exhorts Believers, *Eph. 4. 30. Grieve not the Holy Spirit of God, whereby ye are sealed to the Day of Redemption*. And this is a mighty Comfort to Believers, when they are under this inward Tribulation, through want of Confidence in the Pardoning Grace of God through Christ, unto Sinners.

If a Malefactor Condemned to Die for his Crimes, can obtain his Pardon under the Great Seal of the Nation, his Life is Saved ; every Sinner that believes in Christ, hath his Pardon Sealed by the Holy Spirit of Promise, and his Life is saved thereby unto Eternity, and this Pardon cannot be Cancelled or Repealed, and it is freely tendred to all that come unto God by Christ, and they are all Sealed by the Holy Spirit, unto the Day of Redemption.

The Spirit is the High Chancellor of Heaven, the Keeper of this Great Seal, whereby the Servants of Christ are Sealed to the Day of Redemption; and this is a mighty Comfort to them, they need not doubt of their Pardon being passed under this Great Seal, and may have confidence of their Redemption, being Sealed unto it by the Holy Spirit of God ; which may be sufficient to bring them to a comfortable assurance of the Happiness of their Future Condition.

Thus I have also endeavoured to shew you, how the Comforts of the Spirit of God are by him applied unto Believers, in the several Conditions in this Life, in which they stand

in need of a Comforter, as in outward Tribulation. 1. In the Loss of nearest Relations and Friends. 2. In the Loss of Bodily Health and Strength by Sickness, Pains and Distempers. 3. In the Loss of their Worldly Goods and Estates, when they are brought to Want and Poverty.

Also how the Comforts of the Spirit of God are applied to Believers, when they are under the inward Tribulation of their Minds thro' want of assurance of the Happiness of their Future Condition; occasioned, 1. Thro' Ignorance and want of Knowledge of the Truths of Christ. 2. Through forgetfulness of the Promises of Christ. 3. Through want of a due Sense of the Love of God in their Hearts: And 4. Through doubt of Pardon and Redemption; in all which Conditions, I shewed you how the Spirit of God applies suitable Comforts to them.

I should now come to the Second Condition, wherein the People of God lying under it, do stand in great need of Comfort, and that is, under Persecution, which is the Portion of the People of God in this Life; and herein the Spirit of God applies suitable Comforts to them. But for this, and my intended Application, I must expect, God willing, a further Opportunity.

The Third
S E R M O N
O N

I Thes. Chap. v. ver. 19.

Quench not the Spirit.

I HAVE formerly shewed you from this Scripture, that it is an Exhortation of the Apostle to Believers in Christ, *not to quench the Spirit of God which is within them.* And it is necessarily implied that the Spirit of God is within them, or else the Exhortation were vain, *not to quench it.*

Secondly, I propounded to you Three Reasons of this Exhortation, *Why Believers ought not to quench the Spirit.* 1. Because the Spirit is a Fire within us, to cherish us, and to do good to our Souls; and therefore we have reason *not to quench the Spirit.* The 2d Reason was, Because the Spirit is a Light within us, to manifest the Things of God to the Eyes of our Understandings, to guide us into all Truth, and to lead us unto Christ; and there-

fore we have reason not to extinguish this Light, *not to quench the Spirit.*

The last time that I spake to you from this Text, I came to the Third Reason of this Exhortation, Why Believers in Christ ought not to quench the Spirit of God within them; and that was, *because the Spirit is a Comforter within us, and therefore we have reason not to quench the Spirit.* And to open this Reason the more fully to you; I shewed you, 1. That the Spirit of God is a Comforter within us; which I proved by the words of Christ himself, in his gracious Promise of the Comforter, *Joh. 14.* and by other Scriptures.

In the Second Place, I endeavoured to shew you what kind of Comforter the Spirit is within us; that he is a Comforter like unto Christ. 2. An abiding Comforter. 3. A true Comforter. 4. A Comforter to the Faithful Servants of God, to true Believers in Christ only. And 5. That he is a Spiritual Comforter, and inward Comforter, whose Comforts are such as the World cannot give to us, nor take them away from us: And the Spirit of God being such a kind of Comforter within us, we have reason therefore *not to quench the Spirit.*

In the Third Place, I came to shew you how the Spirit of God doth apply his Comforts to Believers; that when they are in any Condition in this Life, wherein they stand in need of a Comforter (as they often do) then the Spirit doth apply his Comforts to them in all such Conditions; and suitable Comforts to, their several Conditions: As 1. When they are
are

are under outward Tribulation through loss of nearest Relations and Friends: Or, 2. Through loss of Bodily Health and Strength, and are fallen into Pains, Sicknes, and Distempers of Body and Languishing: Or, 3. When through outward Tribulation by loss of their Worldly Goods and Estates, they are fallen into great Want and Poverty; in all these, and in all the like Conditions of outward Tribulation, the Spirit of God doth apply suitable and supporting Comforts to them.

I shewed you in the 2d Place, that when any of the People of God did fall under inward Tribulation, when their Minds were troubled, through want of a Comfortable Assurance of the Happiness of their Future Condition in the Life to come. Which inward Tribulation is occasion'd, 1. Through Ignorance and want of Knowledge of the Truths of Christ. 2. Through forgetfulness of the Promises of Christ. 3. Through want of a deep Sense of the Love of God in our Hearts. And 4. Through Doubts and Fears of the Pardon of their Sins, and of an interest in the Redemption by Christ. In these Particular Conditions, and thus occasioned, the Servants of Christ do often lie under this inward Tribulation, whereof Worldly Men are little sensible of; as what shall become of them after this Life; whether Happiness or Misery shall befall them in that Life which is to come. And this is a great Tribulation, wherein the People of God do stand in need of a Comforter:

And in all these Conditions of inward Tribulation, I have shewed you how the Spirit of God doth apply suitable Comforts to his Servants.

I am now come in the next place, to shew you, that when any of the Servants of Christ do fall under Persecution in this Life, which they only are liable unto, and wherein they stand in great need of a Comforter, then also the Spirit of God doth apply suitable Comforts to them; and upon this Particular I purpose, God willing, to proceed at this time. Wherein I shall shew you, that the Servants of Christ in this Life, do fall into several kinds of Persecution; as we have seen in some Places of the World, even in our time; and the same hath been in all times, since the coming of Christ in the Flesh, and will be till his second Coming: In all these Conditions the Spirit of God hath been, is, and will be a Comforter to them.

1. The Servants of Christ in this Life, are generally under the Persecution of being reviled, mocked and reproached by Worldly Men, because of their Profession of the Name of Christ. This the Apostle reckons amongst the Persecutions, and calls them *cruel mockings*, *Heb. 11. 36.* In this Condition the Spirit of God applies great Comforts to his Servants, as high as in any Condition of Persecution whatsoever.

He Comforts them with the words of Christ, *Mat. 5. 11, 12.* who saith to his Servants, *blessed are ye when men revile you, and persecute you,*
and

and shall say all manner of evil against you falsely, for my names sake. How fully doth our Lord Christ here foretell what we and our Predecessors have seen and heard come to pass in this kind of Persecution ; but he tells such Persecuted Servants of his, *that they are blessed when they are thus persecuted, and bids them rejoyce and be exceeding glad thereof, because* (saith he) *great is your reward in Heaven.*

For a few reviling reproachful words in the World, they shall have a great Reward in Heaven, where they shall Sing Hallelujas and Praises to God, and to the Lamb, and rejoyce in him, and be Honoured by him for evermore. And a further word of Comfort is, *for* (saith Christ) *so persecuted they the Prophets,* which were before you, who were much better than we, and yet were so Persecuted before. It is no new thing thus to Persecute the Servants of God ; so they Persecuted the Prophets before us.

They were thus used by the Men of the World, and it is the Portion of the Servants of God to be so used. Was not our Lord and Master Christ himself, thus used by Worldly Men, and yet he despised the shame for our sakes. The Servants of Christ have no cause but to rejoyce and to be exceeding glad when they are thus Persecuted ; and the Spirit of God applies this Comfort to them, *that great is their reward in Heaven ;* and this Comfort far outweighs the Persecution.

The like Comfort is applied by the Spirit of God to such of his Persecuted Servants,

when he assures them in the words of the Apostle, 1 *Pet.* 4. 14. where he saith to Believers in Christ, *if you be reproached for the Name of Christ, happy are ye*; and he gives the Reason thereof, *for the Spirit of Glory and of God resteth upon you*, that is, the Spirit of God; he resteth upon you, and is a Comforter within you, and will make your Reproaches to turn to your Glory.

The Apostle proceeds in Comforting his Reproached Brethren; on their part he is evil spoken of, that is, on the part of the Revilers Christ is evil spoken of. When Worldly Men speak Evil of the Servants of Christ, he takes it as evil spoken of himself; but saith he, *on your part he is glorified*. Those who suffer the Persecution of Reproaches, and Cruel Mockings for the Name of Christ, they do therein glorifie Christ; and this is a mighty Comfort applied to them, by the Spirit within them; who for a few envious malicious Slanders, shall receive a great Reward in Heaven; the Spirit of Glory and of God shall rest upon them, and Christ shall be Glorified by them.

2. When any of the Servants of Christ are Persecuted by hard Imprisonment and Bands, as multitudes of them have been, in Iron Chains, and Givies and Fetters, and many into filthy and loathsome Dungeons, to compell them to forsake the Liberty of their Consciences, the Spirit of God applies Comforts to them in that Condition; and though the Liberty of their Persons be taken away from them, yet the Spirit of God preserves the Liberty of
their

their Minds and Spirits to them; and when Books are denied them, yet they have still Liberty to exercise their Thoughts and Contemplations upon God, and upon their Saviour and Comforter.

Who enters into the Prisons and Dungeons, though never so strongly barred and guarded, and there converseth with the Prisoners, and applies Comforts to them, though they are close Prisoners, and none permitted to come to them, yet the Comforter cannot be kept out, but he will accompany these poor Prisoners, though they are barred of the common Light, yet the Spirit gives them his Light; and although they be in Bonds, yet the Spirit of God assures them in the words of Christ, *Joh. 8. 36. that he will make them free, and then they shall be free indeed.*

It was the Comfort of the Spirit of God, which caused a Holy Man, of whom we read in the Stories of the Church, that when he was Examined for the true Faith of Christ, he defended the same by Scripture, which he alledged to the Judges, but they interrupted him, and slighted the word of God, which the Prisoner cited to them; thereupon the Poor Man desired his Judges that he might be sent back again to his Dungeon, to his Frogs and Toads there. For, said he, they will not interrupt me when I mention the things of God, neither will they slight the word of God; and therefore he chose the Company of these Frogs and Toads in his Dungeon, rather than of those Prophane Men before whom he was in Judgment. And we
Read

Read of many others who were wonderfully Comforted in their most noisom Imprisonment and Bonds, cheerfully strengthning one another, and Singing Psalms together, and Praising God who sent the Comforter to them ; and he applied suitable Comforts to them in this hard Condition.

3. When the Faithful Servants of Christ have been under the Persecution of Banishment, and driven from their Wives and Children, and Relations, and from their Houses and Lands for the Sake of Christ; when they have been forced to remote Regions, there the Spirit of God finds them out, and applies Comforts to them; he shews them in every Tree, and Leaf, and Plant, and every thing they look upon, what a Powerful, Wise and Good God they have, upon whom he fixeth their Contemplations with Comfort, and when they behold the Sun, and Moon, and Stars, which appear in all Places where they come, they consider God in them, and receive Comfort by them.

Though they wander about in Sheeps-Skins, and Goat-Skins, in Desarts, and Mountains, and Dens and Caves of the Earth, being Desolate, Afflicted, Tormented, yet then the Spirit of God applies Comforts to them, and assures them, *Heb. 11. 38. that God will provide better things for them*; he will provide for them *Houses not made with Hands, Eternal in the Heavens*; and he will provide for them an *Inheritance among the Saints in Life*, and will bring them *Home again to their Fathers House with rejoicing.* What

What Region is there so remote, but that the Spirit of God can visit it in a moment, and will visit his Banished Servants in all Places and Countries, and apply Comforts to them; no Laws can keep the Spirit of God out of their Territory, nor can conceal any of the Servants of Christ from him, but the Spirit finds them out, Associates himself to them, cherisheth and comforteth their Hearts and Spirits, and leaves them not alone, though they are alone; and for Comfort, assures them of a full reparation of all those Comforts from which they are Banished.

He applies this Comfort to them in the words of our Saviour, *Mark 10. 29, 30. there is no man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake and the Gospels, but he shall receive an hundred fold, now in this time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecution, and in the World to come Eternal Life..*

Some Interpret this Hundred Fold in this Life, to be intended in the Thousand Years wherein the Saints shall Reign on the Earth; and they say that the Wife is not named in the Restitution, because she is included in the House, and in the other Enjoyments, in all which she is a part. Others Interpret this to signifie, and properly, and although it shall be with Persecutions, yet shall the Servants of Christ then be so filled with the Comforts of the Spirit of God in their Hearts, that it shall
make

make that little which they enjoy in their Persecution, an hundred fold better to them, than what they have lost; and according to that of the Apostle, 2 Cor. 6. 10. *they shall be as having nothing, and yet possessing all things.* Doubtless the Comforts applied to them in this Condition by the Spirit of God, will infinitely out-balance the grief of this Persecution of Banishment.

4. When the Faithful Servants of Christ have been under the sharpest and most inhumane Tortures which could be invented, or inflicted on them by Heathen Tyrants, or Romish Prelates, in the height of all their Rage and Impiety, and of that hatred wherewith the World hateth the People of God, and their Lord Christ, which is hard to be expressed, yet then also the Spirit of God hath applied wonderful Comforts to them for their Support.

And this kind of Persecution of horrible Tortures, hath been inflicted upon the Faithful Servants of God, and no other, for no other would or could have born them, but they only. And it is evident in Story, that neither the Primitive Christians, when they had Power, nor any Protestants, did ever inflict such Tortures upon the Enemies of God, and that of themselves, as those Enemies being in Power did inflict upon the Faithful Servants of God; and were such as ever Nature did abhor to inflict upon Mankind; and whereof there are abundance of Examples, both in the time of the Heathens, and of the Popish Rulers, who were not out-done by the Cursed Pagans.

Searing

Searing with hot Irons, Scorching, Broyl-
ing, Roasting the Body with Fire, Pinching
off the Flesh with red hot Pinchers, burning
off the Breasts with Torches, setting the Body
in an Iron Chair red hot, thrusting Thorns
under the Nails, and into the Fundament,
and other Places, fleaing off the Skin, and
hanging up the Body in the Sun, anointed
with Honey, for Bees and Wasps to sting it ;
Staking Bodies to the Earth to be Starved to
Death, and thousands of the like Tortures,
Rackings, and Pains not to be mentioned
without horror.

A meek Bishop, to Burn a Maids Hand till
the Sinews shrunk up, because she carried
Drink to her Sick Mother, a Prisoner for
Christ. And with his own hand Whipped two
Young Men to Death. Was this to follow the
meekness and mercy of Christ ? how contrary
was it to all his Precepts and Practice ? and
whether those who inflicted these Tortures, or
those who suffered them, and never inflicted
them, though in their Power ; whether of these
be most true Followers of Christ, and of his
Religion, is very easie to determine.

In this Condition of Torturing Persecution,
the Spirit of God was pleased to apply mighty
Comforts to his Tortured Servants ; insomuch
that the very Butchers the Tormentors, were
weary with Executing their Tortures ; and
the poor Sufferers bad them go on. And no-
thing of these execrable Tortures would force
the Faithful Soldiers of Christ to forsake their
Captain : And this Comfort in this Condition,
was

was applied to tender Virgins, and Women, and even to young and old Men and Children, who expressed their having of these Comforts applied to them by the Spirit of God in the midst of these Tortures.

If you ask who was their Comforter, who applied these strong Comforts to them in these Extremities? the Apostles Answers it in the Scripture before cited, *Heb. 11. 35.* where he saith of the Persecuted Saints, *that some were tortured, not accepting deliverance.* I am sure you will all agree that this was contrary to Nature and Reason, and the Course of the World, not to accept Deliverance from these Tortures, when it was offer'd them; the Apostle gives the Reason of their not accepting Deliverance; it was *that they might obtain a better Resurrection.* This was the great Comfort applied to them in this their Tortured Condition; the Spirit of God assured them, *that they should obtain a better Resurrection.*

This caused them to endure their bitter Tortures with Cheerfulness and Comfort, because they should in that better Resurrection be freed from all Tortures and Pains; they should then see their Persecutors Scoffed by Devils, Imprisoned in Hell, Banished from the Presence of God, Tortured with Everlasting Burnings, and put to Death Eternal, when their Reward shall be great in Heaven; Life, and Imortality and Glory, and the enjoyment of the Presence of God, and of Jesus Christ for Evermore.

5. We come now to the end of the Persecutions of the Faithful Servants of Christ, and the beginning of their Happiness; the Cruel Deaths unto which they were put; and in this Condition also the Spirit of God was their Comforter, they gave up their Lives for the Truth, and the Spirit of Truth Comforted them in their last Suffering, so that they feared not Death, he was no King of Terrors, but a King of Comforts to them.

They willingly and with Comfort submitted their Lives to the devouring Fire, and Sung Psalms in the midst of the Flames, Rejoycing in their Death. And having these Comforts applied to them by the Spirit of God, that through the Fiery Tryal they were passing from Death to Life, from the Sorrows of this World, to the Joys of Heaven; and from the Society of Evil Men, to the Company of Saints and Angels, to Rejoyce in the Presence of God, and of Jesus Christ to Eternity.

Many Hundreds, yea many Thousands of Men, Women, and Children, of all Degrees and Ages, deliver'd themselves up to Death, and chose to Die in the Fire, and other Torments, rather than they would deny Christ; Three Hundred that were at a private Meeting to Serve God, when Life was offered to all of them that would Sacrifice to the Idols, but the rest were to be put into a Lime-Kiln, every one of them went into the Lime-Kiln, and were there Smother'd to Death, not one of them accepting Life upon that Condition offered them.

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The like of many more who were in a Church, and at a Conventicle, Life was promised to all of them that would Conform to Idolatry; and when not one of them would do it, they were all shut into the Church, and Burnt in it. The like is Related of a Legion of Christian Soldiers, above Six Thousand Men; to whom was granted, that every one of them that would join in the False Worship, should continue his Life and Employment; but every one of them, with their Captain *Mauritius*, chose rather to die for the Name of Christ, than to live and deny him; and they were presently Slain in the Field, and gave up their Lives for God, with Comfort and Rejoycing.

And this seems to declare in them a true Sense and Belief of the Promise of our Saviour, *Mat. 10. 39. He that findeth his Life shall lose it, and he that loseth his Life for my sake, shall find it*; and this is a mighty Comfort to the Servants of Christ, applied by the Spirit of God to all that Believe in his Promises; that when they are Persecuted to Death for the Name of Christ, they do but change a Temporal Life, for an Eternal Life, and shall surely obtain a better Resurrection; which these Scriptures do prove, together with the Truth now under observation; that the Spirit of God, doth apply Comforts to the Servants of Christ, being under Persecution.

Thus I have shewed you that in all Conditions wherein the People of God do stand in need of a Comforter, both in outward and
inward

inward Tribulation, and likewise in Persecutions, by Reproach, Imprisonment, Banishment, Tortures and Death; that in all such Conditions, the Spirit of God is a Comforter to them, and applies suitable Comforts to their respective Conditions.

If it be so, then by way of Application of this Particular, let us be Exhorted to embrace these Comforts of the Spirit of God within us, and thankfully to entertain them which he applies to us, which are high Favours and Blessings bestowed upon us, and upon all those that do love Christ, and keep his Commandments, and receive his Comforts.

In the Parable of *Dives* and *Lazarus*, Luke 16. 22. *the Begger died, and was carried by the Angels into Abraham's bosom; the Rich Man also died, they must die as well as the Poor, and in Hell Dives lift up his Eyes, being in Torments, and saw Abraham afar off; such as Dives are from Abraham in the Life to come; he saw Lazarus also in Abraham's bosom; and this increaseth the Torments of the Wicked, to see those whom they despised here, to be in Happiness in Heaven.*

And Dives cried and said, Father Abraham have mercy on me; it is too late then to implore mercy, and send Lazarus, that he may dip the tip of his finger in water, and cool my Tongue, for I am tormented in these Flames: It was but a small thing that he desired, but it was too late; and Abraham tells him, Son, remember that thou in thy Life time receivedst thy good things, and Lazarus likewise evil things, but now he is Comforted, and thou art Tormented.

From this Parable we have our Choice; either of good Things, as Worldly Men esteem them in this Life, the best whereof are short and perishing, and with them Torments in Hell, in the Life to come, which will continue for ever; or else to have Evil Things in this Life, as they are accounted, such a Condition as *Lazarus* had here; yet with the Comforts of the Spirit applied to us, and to be carried after this Life, by Angels into *Abraham's* bosom, to be there Comforted for ever, which of these two Conditions shall be chosen by us?

Oh! Let us not be over Solicitous of these Worldly Things, these perishing Comforts, which will deceive us, and prove bitterness to us in the Conclusion, if our Hearts be too much set upon them; but let us endeavour, after the Comforts of the Spirit of God, such as I have shewed you are applied by the Spirit to the Servants of Christ in all Conditions in which they stand in need of a Comforter.

Some of us have known as much of worldly Comforts as others, though never without some mixture of Crosses, blessed be God for it, and we have known all these Worldly Comforts to pass away, as if they never had been, and some of us do stand in need of the Comforter as much as others, and none of us but will come to stand in need of him; the best way to obtain his Comforts, will be a patient submission to the will of God in all Conditions, and humble Prayer, that he would be pleased to send us another Comforter, who may abide with us for ever, even the Spirit of Truth; who

who will apply to us such Comforts in all Conditions, as will refresh and support our Spirits, and such as the World cannot give us, nor take away from us, and which will make us Happy for ever.

I am now come to the General Use of this Exhortation in our Text, *quench not the Spirit*; which affords great variety of Matter, but I cannot long insist upon it, but propound to you only a Use of Admonition. If it be so, that *Christians ought not to quench the Spirit*, because it is a Fire within us, to cherish us, and a Light within us, to Guide us, and a Comforter within us, to Support us; let us be Admonished from hence, to abstain from all such things as will *quench the Spirit*; some of which, I shall briefly name unto you.

I. Let us abstain from Atheism, a Wickedness increasing in these Days, but we must abstain from it, and from all Thoughts or Words which tend thereunto, for they will certainly *quench the Spirit*, if we deny God, and our Saviour, and our Comforter, we cannot imagine but we shall be denied before our Father which is in Heaven, for this will *quench the Spirit that is within us*; when we deny him, he will deny us, if we do not confess him before Men, he will not confess us, nor apply any of his Comforts to us; this will undoubtedly *quench the Spirit*, therefore let us abstain from it.

In the *Gracian* Laws there was none against Parricide, because they thought that for Children to Murther their Parents, was so detest-

able a Wickedness, and so contrary to Humanity and Reason, that there needed no Law to be made against it. Neither do I remember any Precept in the Book of God against Atheism; which is so contrary to Nature, and Reason, and to every thing that we look upon, that the Holy Spirit thought it not fit to declare any Law, nor Arguments against it.

Only in *Psalms* 14. 1. *David* hath this Expression, *The Fool hath said in his heart there is no God*; then it follows, *they are corrupt, they have done abominable in their doings, there is none that doth good*. And if you observe it, none but Abominable Workers of Iniquity have such Atheistical Thoughts or Words, for which *David* calls them Fools, and so leaves them. These Thoughts or Words do certainly *quench the Spirit*; and therefore let us be Admonished wholly to abstain from them.

2. Superstition and Idolatry will *quench the Spirit*, therefore let us be Admonished to abstain from it, to follow the Inventions of Men, before the Institutions of Christ in his Worship, or to commit any Idolatry, to set up false Gods, in the Place of the true God, to make Covetousness our God, or our Belly our God, or any of our Lusts to be preferred by us before God, or to Worship any thing but the true God, is Superstition and Idolatry, which will *quench the Spirit*, and therefore we must abstain from it.

Nothing can be more highly Displeasing to God, than to Dishonour him; and indeed, as much as in us lies, to seek to Dethrone him,
by

by preferring our own corrupt Lusts before him, and to set up the foolishness of Men, before the wisdom of God ; to Worship Creatures, or our own Affections, above our Creator, this is an high Provocation and Sin against God, and will *quench his Spirit*.

It is said by the Prophet, *Hof. 4. 17. Ephraim is joined to Idols, let him alone* ; this is one of the severest Judgments that is denounced in the Scripture against Wicked ones, *let him alone* : Alas Poor Souls ! if we bring ourselves to that pass, that God lets us alone, that he will have no more to do with us, we are far worse than the Brutes that perish ; if we turn to Superstition and Idolatry, we incur this Judgment, we *quench the Spirit*, and God will take no more Care of us, but let us alone to perish in our own ways ; his Spirit will no more dwell with us, nor in us ; let us therefore be careful to abstain from this wickedness, for it will certainly *quench the Spirit*.

3. We must abstain from Scoffing at the Spirit, which is frequently done by some Wicked Men in this Day ; this will certainly *quench the Spirit* ; it is a higher despight to him, than to deny him ; for those who Scoff at the Spirit, do acknowledge him, and yet do reproach him ; a wonderful Impudence and Sottishness : If we Scoff at a Friend with us, he will not tarry in our House ; if we Scoff at the Spirit within us, he will not tarry with us, but being thus quenched by us, he will leave us to all Misery.

The Apostle 2 Pet. 3. 3. Informs us, *that there shall come in the last days Scoffers, walking*
ing

ing after their own lusts ; and one would think that the Days wherein we live, are these last Days, wherein there are so many Scoffers of God the Father, and at God the Son, and at God the Holy Ghost ; and it is evident that these Scoffers are such, as walk after their own Lusts, can we imagine but that these Scoffers do *quench the Spirit within them* ?

But their Scoffs will be turned into sore Lamentations, except they Repent, and come to God with weeping for their Reproaches which they have cast upon his Spirit, who will laugh them to Scorn, and Satan and his Imps will have them in Derision, whom they set on work to Scoff at the Spirit. Let us be Admonished to abstain from this arrogant Wickedness ; whosoever doth Scoff at the Spirit, doth *quench the Spirit*, and yet the Spirit will be to him a consuming Fire.

4. And Lastly, let us be Admonished from hence, *not to grieve the Holy Spirit of God* ; for to *grieve the Spirit*, will *quench the Spirit*, and he will never Seal us to the Day of Redemption. Every Sin that we commit against God wilfully and Impenitently, doth grieve the Spirit, who knows the sad misery which we plunge our selves into by these Sins ; and therefore in his Infinite Love to us, is grieved for us ; and if *we grieve the Spirit*, *we quench the Spirit*, and all the Comforts which otherwise he would apply to our Souls.

That God is grieved by our Sins, the Prophet David declares, *Psal. 95. 10.* where he speaks in the Name of God touching the Disobedient *Israelites*, *forty years long was I grieved with*

with this Generation ; why was the Lord thus grieved with them ? it follows, *and said it is a People that do err in their hearts, and they have not known my ways.* If we err in our Hearts obstinately, and do not know the ways of God, nor endeavour to be Instructed in them, but wilfully Sin against God, as the *Israelites* did, we grieve the Lord, and his Holy Spirit within, and we *quench the Spirit*, and all hopes of Comfort to be applied to us by him.

Therefore let us be Admonished to abstain from this Evil, and from every appearance of Evil, *1 Thes. 5. 22.* whereby the *Spirit is grieved*, and consequently *will be quenched within us*, and we shall deprive our selves of those inestimable Comforts and Blessings which he is willing to apply to us, and there is none of us but stand in need of such a Comforter as he is, and will be to all that love Christ, and are obedient to him.

Certainly it will be cause of rejoycing to every one of us, to have the Spirit within us, to be a Fire to cherish us, and to be a Light to Guide us, and to be a Comforter to Support us ; and therefore let us be Admonished to abstain from Atheism, from Superstition, and Idolatry, from Scoffing at the Spirit, and from Grieving the Spirit, whereby we shall *quench the Spirit*, and bring our selves into unspeakable Misery, the which will have no End.

F I N I S.

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